

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

*Autumn on the Glean River  
California*

*September 18, 1963*

# THE ATMOSPHERE OF FREEDOM

"WHERE the Spirit of the Lord is," declares the Apostle Paul, "there is liberty" (II Corinthians 3:17). This is a vital truth of the gospel which cannot be ignored if the church is to enjoy the full possibilities of blessing and power provided through the ministry of the Holy Spirit.

The experience of entire sanctification with the accompanying fullness of the Spirit carries with it an essential element of freedom. This "second blessing, properly so-called," provides scriptural deliverance from the sin of the nature. This purity



*General  
Superintendent  
Benner*

of heart gives liberty from that carnal pride which frustrates the blessing of God and the demonstration "in the Spirit" that is a normal result of the free moving of the Spirit.

But what of corporate freedom? This is

essential also in the life of the church. There is a spirit, an atmosphere, that always accompanies the full operation of the Holy Spirit in groups. The experience of the disciples on the Day of Pentecost did not come in the midst of a cold, formal, ritualistic situation. Rather, it was a time of intense emotion, holy joy, and spiritual enthusiasm. The winning of 3,000 souls came not at the close of a quiet, logical message on doctrine, but to the accompaniment of the overflowing blessing of God upon sanctified hearts.

The peril we face as a church is that of believing that the proclamation of the truth of heart holiness, of itself, will bring our people into the experience. The fact is that there is no way whereby we can be effective in preaching holiness without that accompanying atmosphere of spiritual freedom, of response, of spiritual demonstration, which attends always the unhindered ministry of the Spirit.

Nazarene preachers, it is our responsibility to encourage the people toward this legitimate and blessed freedom of the Spirit. Without it, the service becomes cold and formal and enjoys no definite spiritual fruitage "unto holiness."

Nazarene laymen, it is your responsibility to take initiative toward the expression of your spiritual liberty, so that the service is lifted out of a low, cool level to the proper height of blessing and of the apparent presence and moving of the Spirit.

This liberty is a part of our heritage and unique spiritual strength. The doctrine of scriptural holiness will become a dead issue among us unless we surround the proclamation with the warmth, the emotion, the expression, and the demonstration of vitality which have ever validated this doctrine and experience. May God help us not to fear, or frustrate, the blessed, and sometimes spectacular, operation of the Holy Spirit.

# Holiness REVEALED!

By J. GEORGE TAYLORSON

Pastor, Bresee Church, Pasadena, California

IT WAS Sunday morning, June 2, 1963. The pastor of the Bresee Church of the Nazarene in Pasadena rose and commenced his early morning walk from the parsonage to the sanctuary. Much was on his mind this day, for serious tragedy had entered the lives of members of his flock and was deeply felt by the entire membership. Knowing well that hearts and minds would be turned in need toward the pulpit, his prayer was both simple and urgent: "Lord, please use me this day."

As the eleven o'clock hour drew near, there was an air of expectancy among the people. The organ pealed out the call to worship with prayerful notes, the invocation was offered, and unitedly the people sang:

*"From all that dwell below the skies  
Let the Creator's praise arise.  
Let the Redeemer's name be sung  
Thro' ev'ry land, by ev'ry tongue."*

As the people rose in honor and respect to the written Word, they stood with open Bibles, reading responsively the second psalm. A strange and holy hush as the pastor offered prayer for strength, courage, and sensitivity to the will of God, continued to settle down on hearts as the congregation joined in singing "Come, Thou Fount of Ev'ry Blessing." After the announcements were made and the visitors welcomed, the choir, fresh from prayer, sang "Come to My Heart, Lord Jesus." God's holy presence was very near; there was a strange stirring in hearts that was undefinable and so very different!

With subdued expectation the worshipers continued through the presentation of the Lord's tithe and their offerings, and the vocal trio of dedicated ladies singing "Let Me Lose Myself and Find It, Lord, in Thee."

A humble soul arose to give brief testimony of how close she sensed the presence of her Lord at this very moment. The pastor's sermon topic had been announced—"The God Who Laughs and Cries." "Shall we bow our heads in silent prayer and each pray for the one who sits next to him this morning? Who knows what burdens are being carried, what lost there might be, what inner conflicts

may be raging, what anguish of mind might be here? May we pray to hear the voice of God's presence in our own lives. Remember, He is closest to the one who needs Him the most."

The rest cannot be told; it had to be experienced. Suddenly, like a mighty rushing wind, there was a deep movement in all our hearts filling the whole sanctuary with the glory of His presence. The blessed Holy Spirit was speaking to various needs and the response was so precious! The altar, front seats, and many a pew were scenes of glorious victory. The redemptive, cleansing, healing Presence had come—God had spoken. June 2, Pentecost Sunday! The great, historic hour of the Christian Church had become personally realized. How sacred is the written Word, how helpful is history, but how essential it is that we experience "holiness revealed"!

It was Wednesday morning, July 10. The pastor sat behind his desk thinking through his ministry for the day. Several matters of organization needed attention. There were letters to be written, calls to be made. Just where would one turn for priority? Then it was that the telephone rang and a voice of anguish belonging to his close friend and former associate was telling of a frightful accident involving his wife and their four young children who were visiting her parents in Phoenix, Arizona. The first call had told of the death of his precious little two-year-old daughter.

All else was now forgotten and quickly became of secondary importance as unspeakable grief was shared. Before the morning was to end, the full story would be told of the untimely death of his two young sons also. It was a sad trip, indeed, that was taken in that plane by a crushed heart with his district superintendent and pastor. If possible, even sadder when a brokenhearted mother and father with their remaining little baby girl winged their way home, leaving three precious, lifeless forms to follow later.

Just what can be said in life's hours of deepest need? Here was the Christian faith tried and pressed to the limit. Hearts were broken and spirits crushed. But in that supreme hour of deepest tragedy I again saw "holiness revealed." The promised Comforter, the One called alongside to help, was there. Arms were aching with emptiness, but hearts were full of love and strengthened by God's peace. The thorns were pressing deep, but grace was going deeper. With healing in His wings, God's presence flew to their need and they stood tall, straight, bowed but unbroken with unshakable faith, and they continued to walk life's path hand in hand in the company of the Great Comrade.

*Holiness Revealed!* Jesus, experienced in the human heart, is our answer. There is something tremendous and vital in the Christian religion when people are possessed and used by the Holy Spirit.

# RESPECTABLE PROFANITY

By BILL YOUNGMAN, Pastor, Eastridge Church, Wichita, Kansas

SLANG has become society's respectable profanity. But most of it is still profanity! The *Oxford Dictionary* defines slang as "language of a highly colloquial type, considered as below the level of standard educated speech."

George H. McKnight declares that slang is "drawn from the most ignoble of sources," and adds: "closely akin to profanity in its spirit, its aim is to shock." "It seldom attempts," once commented the *London Times*, "to supply deficiencies in conventional language; its object is nearly always to provide a new and different way of saying what can be perfectly well said without it."

The tragedy is that the approval given to slang by society has frequently caused its acceptance among sincere Christians. With disturbing frequency slang is heard from well-meaning people. Many are surely ignorant of its origins and implications, and just as surely would be shocked to know the truth about slang.

What is the truth about slang? H. L. Mencken in an exhaustive work entitled *The American Language, an Inquiry into the Development of English in the United States*, reveals some startling facts.

## "This Storm Will Pass!"

*"This storm will pass! This storm will pass!"*

*These were the words I said*

*When I saw trees by tempest tossed  
And black clouds overhead.*

*"This storm will pass!" Thus I affirmed*

*When sorrow had its way,*

*When doubts oppressed and problems came  
To haunt my little day.*

*"This storm will surely pass!" What swift*

*Relief for hearts that know*

*Faith is a power that can transform  
When life's wild tempests blow!*

*God will not fail—no matter how*

*All worldly powers deceive.*

*"This storm shall pass!" It shall be done—  
For those who still believe!*

By **BERNIECE AYERS HALL**

The word "gee" and all of its combinations Mr. Mencken defines as a minced form of *Jesus*. "Gosh," "golly," and their combinations he describes as softened forms of *God*. All three of these words are for use in mild oaths. The often thought harmless "Goldarned" is an equivalent to "God-damned," and "Great Scott" equals "Great God." "Heck" is another exclamation used in mild oaths and means "the dickens." Dickens, although coming from a proper name, was found to be a substitute for *the devil*. "Darned" or "darned" could receive no higher recommendation than being "a virtuous sister to damned."

*Deuce* originally referred to a plague. This suggested an association with bad luck and later it became equated with the devil. "All-fired" is only a softened form of "hell-fired," as is "tarnal" of "eternal" and "tarnation" for "damnation." The innocent-sounding "son of a gun" is nothing less than an equivalent to S.O.B.

Shocking? I hope so! Remember that this information comes from a study of the development of English in the United States. There was no denominational or even religious interest by which to judge or condemn.

Being aware that slang is just "denaturalized profanity," no real Christian would soil his lips with its use.

Let us never forget that whatsoever we do "in word or deed," we are to do it all "in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

## The Cover . . .

*Fall comes to the high Sierra Nevada Mountains early in northern California, where the foliage along the Susan River, near Susanville, California, shows that the summer is ended. Nazarenes from across the country and around the world will turn toward the West Coast next June for the General Assembly and conventions in Portland, Oregon, June 18-26, 1964.*

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# Our Best...

isn't good enough!

By **ROBERT HARMON**, *Pastor, Pasco, Washington*

IF YOU WANT the attention of people, let an interesting race be on—whether it be for a senate seat or the presidential election, on dirt tracks (perhaps some presidential races have been run on these), the ether waves, over the deep blue waters, or on steel rails.

Take the day in 1830 that Tom Thumb, America's first locomotive, ran its famous race with a horse-drawn car. It lost only when a blower belt slipped off and steam pressure dropped, allowing the horse to pull ahead. The B. & O. Railroad's best wasn't good enough to win the race.

Another race, the race for a man's mind and heart—a race with Karl Marx—was lost around 1830. Some belts were slipping, and steam pressure had dropped. Carl Bangs, in his book, *The Communist Encounter*, puts it this way: "The Church, which should have been able to give an answer and to lead the way with a transforming message, life, and action, was itself confused and powerless."

There are many races on today. We have jets streaking across the sky setting new records. Rockets soar from both sides of the globe competing to deliver pay loads and be the "firstest with the mostest." Space capsules glide through the universe in an all-out effort to reach the moon first.

I think our scientists are saying, "We've spent our brains and our billions, and still our best isn't good enough." Perhaps they're scratching their heads, saying, "If our metals were thinner and tougher, if we could get more thrust from our fuels, if our calculations were more exact, and our instruments more perfect—we could win the race to the moon."

Tantalizing, too, is the realization that even in the Church our best isn't good enough. We have a great gospel, a singing and preaching ministry, a dedicated people, wonderful buildings, and tremendous programs—a combination that could save the whole world. But we're still having a difficult time keeping up in this race for the minds and hearts of men and women, young people, and boys and girls. And if the Communist-Christian statistics tell the whole story, we're losing this particular race!

Most realize now that communism, like a virus, won't be thrown off by natural strength. For races aren't confined to personalities, horsepower, and high speeds. The Bible in describing this conflict says: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12, R.S.V.\*). Speaking on this theme at the 1960 Evangelism Conference, Dr. Russell V. DeLong insisted that in this struggle the Church needs something plus or rather "Someone plus."

To describe this spiritual race, we might speak in terms of the drift, of currents or tides. This writer, when steering a fifty-foot vessel for the first time off the Pacific shores of Alaska, gained graphic insight into these invisible forces. The other five sailors of our crew were fast asleep. The sun was beating down, making the atmosphere that much more drowsy. The skipper had directed to steer to a certain point. The tide was coming in. And while keeping to the point, the unnoticed and uncalculated tide had nearly hypnotized this sailor and carried the vessel toward shore—narrowly missing a buoy. And by Providence only, we missed running aground.

In the encounter with the Communists, we must take into account the subversive drift of our day, the tide of materialism, and the "pull" of the enemy. Merely to keep up in this race, let alone to make significant advances, we must be extremely alert and actively engaged. Experienced seamen, in setting their course, allow for the drift of the tide.

A tugboat, towing three rafts of logs in the north Pacific, was operating full steam ahead. The black smoke was rolling out the stacks from the engines. The screws were churning up the water—but there was no headway made. You see, it was towing against the tide. Five to six hours of this type of operation were required until the tug could make headway again.

\*From the Revised Standard Version, used by permission of the International Council of Religious Education.

Our family toured McNary Dam on the Columbia River and watched a tugboat with two barges go through the locks. From the swift current of the lower Columbia the tug entered the "closet," and the gate went shut behind it. Then from the upper level water rushed through the floodgates, raising the vessels higher and higher, until they sailed out on the higher level of the backwaters of the upper Columbia.

The Church battles the tides and the currents and the submerged rapids of the principalities, the powers, world rulers of darkness, and spiritual hosts of wickedness. She must enter the closet, close the door behind, wait for the floodgates of heaven to open—until she can move out on a higher level. No, our best isn't good enough. The scriptural answers for our need are: "Tarry . . . until ye be en-

dued with power from on high" (Luke 24:49); "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isaiah 40:31).

The race is on! The drift, tides, currents, and forces of the enemy are arrayed against us. Satan has never had a better vehicle with which to beat us than he now has in the Communist machine. Marx and Lenin had its engines finely tuned. By the time of the Russian Revolution its motors were "revving up" to top rpm; they were slipping the clutch; and now they're running full speed down the course, and claiming complete victory by 1975.

But if we would have the dynamic propellant of the Early Church, the power of the Holy Spirit—we will by the grace of God finally and ultimately win the race!

## CHRISTIAN VOCATION SERIES

# Paths In Pleasant Places

By WENDELL BARTLOW



**Wendell and Wilma Bartlow and their family of five live on a wheat farm twenty-three miles from Pomeroy in southeastern Washington. They are active and faithful members of the Pomeroy Church of the Nazarene, where Mrs. Bartlow is Junior Fellowship director. Mr. Bartlow**

**writes about the rewards he finds in serving the Lord as a Christian farmer.**

MY WIFE, WILMA, AND I were married in the chapel of Northwest Nazarene College in August of 1945. We shared a common goal—to make our home as truly Christian as we knew how. We started our lives together on our knees at our wedding ceremony and that is still our daily privilege. Our plans and desires to be in church have always superseded the hindering circumstances that often trouble the life of a family endeavoring to be faithful.

We live in the wheat country of southeastern Washington, twenty-three miles from Pomeroy and our Church of the Nazarene. We are blessed with a fine church and a wonderful pastor. As parents of five lovely children, we appreciate these advantages even more.

As much as we all enjoy attending our church,

I could not imply that it is done without effort. We have experienced some snowdrifts, fog, etc., as well as the understandable problem of getting five children ready for church, and the greater task of preparing tired children for bed following our after-prayer-meeting choir practice or a late board or committee meeting.

Yes, there are times when we wonder if it is fair to them to keep them out so late, and occasionally they have to miss a midweek service. If, however, we are able to instill in our three daughters and two sons a pattern of faithful church attendance, we feel it will be of greater lasting benefit to them than the extra rest they would otherwise receive on church nights. We do feel that God has honored them and us with good health and perhaps extra strength for these times. Perhaps the record of one of our daughters of missing Sunday school for the first time in her life when she was past eight years of age, or mine of four absences in thirty-one years, would best illustrate this fact.

My vocation is farming. I enjoy working with the soil. Operating a tractor alone in the field gives time for meditation, self-examination, and enumerating some of my many blessings.

Last year we were faced with a situation that was new to us as a family. Stripe rust infected our wheat fields and our yields were cut to less than half of normal. Of course some changes in living patterns are in order under such conditions. Since this area is largely dependent upon agriculture, it would also seriously affect the income of our church. Our people were concerned as to whether or not we could pay our budgets, as had always been our custom.

It is amazing how God can work in such circumstances. As a family, we were never happier. God helped us to provide for the necessities and at the same time made us content to do without some of the things to which we had been accustomed. He also supplied us with good health. As a church

we were able to pay all budgets, give an extra offering to Northwest Nazarene College, and provide scholarships for two of our very fine young people to enroll in our college. Certainly man's extremity proved to be God's opportunity.

Farming, I suppose, offers fewer opportunities for witnessing than many other vocations that necessitate working and associating with so many more people. There are occasions, however, that can be used to advantage.

About two years ago we purchased a piece of machinery for use on our farm and also for use in custom work. We felt sure the men for whom we were to work understood our position on not working on Sunday, and they did. As the pressure of the harvest season increased, due to rainy weather, I was approached kindly in this manner: "We realize you do not work on Sunday, but you would be willing for someone else to operate your machine for you, wouldn't you?"

I realized there was a good chance we might lose some of the jobs we had lined up if we refused this proposition, and yet I couldn't feel that it would be pleasing to God. My answer had to be, "No." I frankly related our belief that God had graciously given us all we possessed and that we felt He would permit us to harvest what He wanted us to have in six days. We couldn't feel justified in permitting our machinery to be used to desecrate His day. Thus far I don't believe we have lost any jobs because of this stand, but should this prove to be the case in the future, I believe God will afford other opportunities or in other ways provide for those who honor Him.

Truly, the Lord has made my paths to fall in pleasant places. He has brought peace, satisfaction, and purpose to my life, and because of this I feel it is a real joy to serve Christ as a farmer.

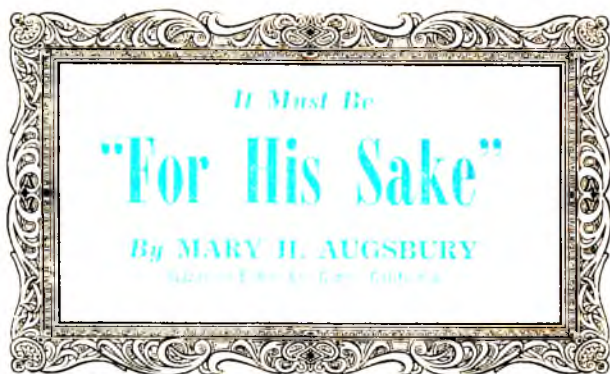
## The Gentle Art

*No single trait can compensate  
For failure in this life of mine  
To practice toward my fellow man  
The gentle art of being kind!*

*I cannot see beneath a smile  
The heart that sometimes sadly weeps,  
Or comprehend the forces  
That may cause a soul defeat.*

*God never gave me wisdom  
That approaches the divine,  
But He would have me heal and bless  
By simply being kind!*

**By FRANCES B. ERICKSON**



SUPPLICATIONS for our own needs, and intercession (prayer in behalf of others), should always be made for Jesus' sake. This is doubtless what Jesus meant when He told His disciples that all prayer should be in His name. To ask in His name and for His sake is not only the appropriate approach to the Heavenly Father, but it safeguards our petitions that they may not be a matter of "making wishes on our knees."

Zechariah 12:10 is of interest to us here. While we are very conscious that this prophecy has special reference to the Jewish nation and to a definite time in their future, yet as Jerusalem represents, spiritually, the Church, it holds for us also both promise and admonition. It reads, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they [in an unbelieving state] have pierced."

We have not moved beyond purely human desire and purely human compassion until we have looked upon Him who was pierced by the stab-wounds of our woes and the stab-wounds of unbelief, both ours and others.

If we would be intercessors I am persuaded we must take a long look at Christ first in order to appreciate the worth of these souls for whom we would pray. Think of His sacrifice if you would realize what value He puts upon them. Why did He give himself to be pierced? Because of the value He placed upon them, and us.

I believe this also helps us to be impartial. It keeps us from praying for our own closed circle alone. To pray for the wayward son or daughter is natural, and there is no doubt that we have a first obligation to those who are our special responsibility, but to pray for the unlovely delinquent for whom perhaps nobody prays, and who may even be having harmful influence over our own child—I doubt if we will do that, effectively at least, until we have looked at Jesus and have seen the yearning in His eyes over this one, even as He yearned over the thief on the cross.

Paul went to the gentiles although he loved his own people so dearly his natural desire was to work among them. He could hardly get them out of his thoughts; but "he had seen the Lord in the way,

and he had spoken to him." It must have been a surprise and something of a shock when he heard the words, "Depart: for I will send thee far hence unto the Gentiles." But having looked into that Face, he promptly fell in love with the gentiles and magnified his office.

One thing is very sure, if our sacrifices are for people only, we are going to be hurt and possibly turned aside from our work. Ingratitude is to be expected, and disillusionment as to quick and bountiful results is the rule. Someone has truly said, "If you work for people only, your heart will be broken; but if you do what you do for Jesus, you can keep on and on."

Some have gone as missionaries to foreign fields from humanitarian motives—to uplift, to teach, to relieve suffering. Churches in the homeland have



*"Whom God forgives He fashions, whom He delivers from hell He disciplines for heaven."*—  
Paul S. Rees.



undertaken many projects in the same spirit. But only when service is touched by the divine compulsion and compassion can Jesus ever say, "Ye did it unto me." How can we do it unto Him until we do it for Him? And the "for" is because He was pierced for them.

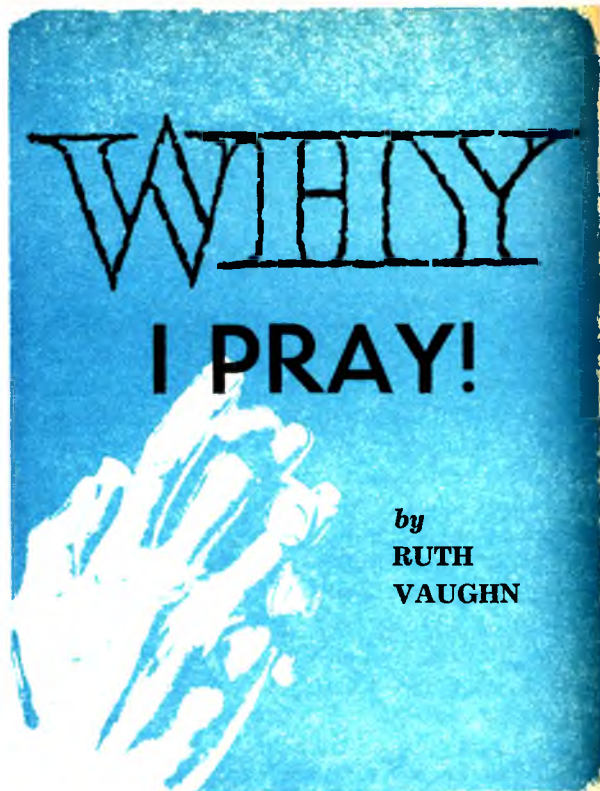
Surely we must hold this point with rock-ribbed ruggedness in these times when some are almost literally giving their bodies to be burned for humanitarian causes. We give them unstinting credit for their work to alleviate want and pain. But *we, as disciples of Christ*, must do all that we do for His sake. Our day of opportunity is too brief to do anything else.

Only so, at any rate, can any effort to uplift, comfort, or set free be wholly successful. For a change, the change that comes by appropriating redemption through Jesus Christ, must come to the inner man before man can gain and hold ground in his upward climb.

*"None of you can redeem his brother, or give to God a ransom for him."*

Notice how John puts it, "By this we know that we love the children of God, when we love God, and keep his commandments" (I John 5:2). See how proof of love to our fellow beings is, after all, love to God.

Of course the opposite of this is true also, and John states it both ways. The fact that we prove love to God by loving and serving others is merely the opposite side of the coin. It has been said that love of God is deduced or argued from the fact that we do loving deeds for others, "as a stream argues the existence of a source." Yet let us remember always that the Source comes before the stream. Even a cup of cold water, Jesus said, must be offered in His name if it is not to lose its reward.



by  
**RUTH  
VAUGHN**

I DROVE ALONG on the silver stream of highway in that velvet darkness that comes just before the multicolored dawn. The house on my right was big and bulky in the darkness, and it stood with its head bowed and its arms folded in slumber.

Suddenly there came the glow of a piercing yellow light streaming through a window on the upper floor, and the house began to yawn. It lifted its arm to stretch as another light flared and flowed through the kitchen window.

As I drove by the house, I prayed: "God, bless them all. Help them to know Thy love and Thy peace this day!"

I do not know if, in that moment, a woman's hands, measuring the coffee into the percolator, paused for a moment, touched by the beautiful magnet of the Almighty. I do not know if, in that moment, she suddenly smiled and began to sing. I do not know if her husband, dressing upstairs stopped with one shoe untied and thought of God. I do not know.

But I believe that, in that moment, a channel was opened through which God could flow to those in the waking house, bringing to them again His yearning to fill them with His love and His peace



The tired, awkward bus groaned to a stop and I entered, laden with oddly shaped bundles. I guided my sturdy little boy to a seat by the window and proceeded to get everything arranged. As I leaned back to sigh with relief, I noticed the woman across the aisle. She was haggard and thin; her very flesh



seemed to be strained with a pent-up ache. Her eyes were somber pools of worry and despair. Looking at the scantily clad children about her, I knew that she must lie awake at night and wonder how she could nourish her family of five on the contents of the tiny cupboard which would probably provide enough for a balanced meal for only one slender boy.

I bowed my head on the heaving bus and I prayed: "God, help her to find the well of water that never runs dry! Help her to find You there ready to lift her load and carry her burden. Oh, may she find Your love!"

And then the bus stopped and I and the energetic little boy who lives at my house stepped off. But I stood at the bus stop, pondering.

I do not know if, in that moment on the bus, a sudden sharp ray of hope pierced through her breast. I do not know if, in that moment, she remembered the verse she had learned in Sunday school as a child. "Casting all your care upon him: for he careth for you" (1 Peter 5:7). I do not know if she remembered, if she felt a sudden surge of hope, if she turned to God for help. I do not know.

But I believe that, in that moment, a door was pushed ajar through which God could beam His grace and His compassion, offering to her His infinite love and mercy.

\* \* \*

He stood in front of the college dormitory, a green beanie sitting proudly upon his crew cut. He looked about him, surveying the campus where he was to live for the next nine months. I could sense in his manner that he was aware that he was leaving his familiar world of childhood and security behind and was entering a strange world of maturity and challenge. He stood—a bit hesitant; eager—yet uncertain. He pulled off the green beanie, looked at it, and then, grinning ruefully, replaced it upon his head.

A group of laughing students, also wearing the green beanie bespeaking their freshman status, came past him out of the building. They waved to him and spoke. He returned their greetings; and yet he stood there, not joining their gay hilarity. He was, somehow, held for a moment by the door of the dormitory. This was a momentous time in his life. He was turning a corner, and once he had turned that corner, things would never be quite the same again!

As I watched from the parked car where I awaited my husband, I prayed: "God, draw him close to You. When the devil comes and tempts him with his gaudy evils, may he turn away, listening to Your voice. O God, may he give his dreams, his life, his future that stretches now before him, to You. May he begin to serve You while he is yet young!"

I do not know if, in that moment, a decision in his life was made. I do not know if, in that mo-

.....  
"Only saints pray in secret. Hypocrites will not pray in secret; there is no one to hear them, neither God nor man."—C. V. Fairbairn.  
.....

ment, he settled an eternal struggle within his soul. I do not know if, in that moment, he bade Satan to flee and gave his many-splendored dreams, his abilities, his talents into the nail-scarred hand of the Nazarene. I do not know.

But I believe that, in that moment, a machine of divine power was turned upon his heart and his inner lenses were ground to a finer perception than ever before of the value of things eternal.

\* \* \*

I do not know the effects of prayers like these. I do not know. But I believe that, when I pray, God hears and He opens a channel through which He will flow in all of His love and beauty and splendor to the hearts of men, if they will let Him in. I believe that my prayers lift the hand of God to rap upon the door of a heart. I believe that, when I pray, a divine power is set in motion in the life of that one. I believe that "prayer changes things!" That is why I pray!

## They Disturbed the Service

By WILBUR T. DODSON

MANY CHURCH BUILDINGS have been erected, repaired, or remodeled between Sabbath days or while the congregation worshiped elsewhere. Can you imagine the excitement caused by four people when they removed a portion of the roof while the preaching service was in progress?

They were not from the finance company to possess the building, and they had no mortgage against the property. They held no grudge against anyone in the church, although some of those present had hindered their progress. It was not their intention to disturb the regular service, but they encountered some hindrances on their way to church that had caused them to be late for the meeting.

They had become so concerned about a paralytic and were trying so many different ways to get him to church and to Christ that they failed to check on the time. The paralytic was so far behind with his work that all four visitors were occupied planning, preparing, and promoting ideas in order to get him to the revival. Certainly he wanted to go,

## Here Today And Gone Tomorrow!

*Here today and gone tomorrow—  
Oh, how sad these words can be,  
If we have no hope in Jesus,  
And are lost eternally!  
If our lives have been so empty,  
With no heav'nly goal in sight,  
Then how great our disappointment,  
And how dark each day and night!*

*Here today and gone tomorrow,  
So it's time to wake and live;  
Time for us to make decisions,  
And our hearts to God now give.  
Life is short and, oh, so fleeting,  
And the days slip by so fast!  
We should all be up and doing  
Things for Jesus that will last.*

*Here today and gone tomorrow,  
Echoes still as loud and clear;  
But if hope lies in our Saviour  
We shall have no need to fear.  
If the Lord has truly purged us,  
Taking dross and leaving gold,  
Whether here or gone tomorrow,  
Still we'll have God's hand to hold!*

By EDITH ROBERTS

but was unable to do so without help from other individuals.

It is a good thing four men united their efforts because one would never have made it for any part of the service. Even with all working together, the service had already begun when they arrived. They had no other choice but to disrupt the service. Why not? The paralytic needed help, and he wanted help. The four concerned men had put forth much effort to bring him to the service. Most important of all, Christ—the object of their faith—was there: the assurance of a great service.

Today every church that has four individuals who will bind themselves together in love has the potential for causing an interruption of the "regular service." The world is full of paralytics who are too weak to come to Christ. They must have the help of some who are concerned for their welfare.

It must be more than just an invitation to come to the service sometime. It is more than an invitation written on a post card, or a telephone call in

the middle of Sunday afternoon. It is love for a lost soul—a concern that will not let go. Individuals who have such initiative can create numerous ways of getting things accomplished. If one fails, then another method is sought.

One individual can do a great amount of good; but when there are four dedicated to the same task, failure is next to impossible. Love, prayer, faith, and initiative will win over every obstacle. When this happens, sermons will not be preached, songs will not be sung, the regular service will be "disturbed" because of the shouts of newborn souls.

What church or pastor would not welcome this kind of interruption in the morning or evening services? It probably will not come as the result of removing the roof or remodeling, or even building a new sanctuary. But it will come through the faith of concerned people.

Faith so evident and so pungent makes lost people desirous to meet the Saviour, and it becomes the basis of their expectancy. Many believed because of the testimony of the "woman of Samaria." The centurion's faith caused Christ to say, "I have not found so great faith, no, not in Israel" (Matthew 8:10). This kind of faith is the basis for new growth in our churches today—faith proving itself by actions, demonstrating its belief with deeds.

This kind of "usual interruption" can be seen only as the result of Christ being present in our regular services. It was "noised abroad" that Christ was being preached, salvation from sin was being stressed, the cause of man's sinfulness could be removed. This is really what the sincere "sick of soul" wants. He is tired of being an invalid. He wants to be whole and holy in this present life. He is tired of being carried to "the gate of the temple . . . called Beautiful" every day. His desire is to testify, "Whereas I was blind, now I see."

Christ said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). And when it is "noised abroad" that Christ will be present in our regular services, then we can expect the unexpected. What a wonderful way for our regular services to be disturbed today—bringing in the needy so they can rejoice in the forgiveness of sins!

### CHRIST CAN . . .

*Christ can save though black the heart;  
Christ can wondrous peace impart.  
Christ can make blind eyes to see;  
Christ can set the prisoner free.  
Christ can cleanse till all is pure;  
Christ can "hope beyond" assure.  
Christ can meet each human need;  
Christ can satisfy indeed.*

—H. Dale Mitchell

# EDITORIALS

By W. T. PURKISER

## Order and Ardor

Two things are necessary in worship. They are *order* and *ardor*. Order stands for the way we worship. Ardor describes the spirit with which we should worship.

Some churches put all their emphasis on order. Ceremony and ritual are for them the essential element. The result can be something like a statue carved in ice—beautiful but frigid. There are “icicles in the pew and a polar bear in the pulpit.”

Other churches put all their emphasis on ardor. Spontaneity and informality are viewed as the only proper expression in worship. The trouble is, the spirit which dominates such a situation may not be the Spirit of God but the spirit of man and the exuberance of the flesh.

ORDER is important. With us, it probably deserves more thought and prayer than it receives. There may be many ways of doing things, but some of them are sure to be better than others. It is possible to come to the table, dispense with all “formalities” such as knives, forks, and spoons, and satisfy the hunger by just “doing what comes naturally.” But such is not the best way. Order in worship is simply the table manners of the soul in the presence of God.

Recognition of this means an end of careless flippancy and irreverence. After all, God is God, and thou art man. There may be joy without hilarity, and cheerfulness without disrespect. Dignity and reverence do not mean stiffness and coldness. Let the foyer and adjacent areas be places of happy fellowship as the people meet and mingle. But let the sanctuary be spared the sight of gum-chewing levity.

Let the order be simple. The ornate and ostentatious tends to draw too much attention to itself. Let it be flexible, “made of India rubber and not of cast iron.” The rigid and unbending tends to exclude the rightful place of the Holy Spirit. Let it be expressive of the spiritual instincts of the sanctified heart.

BUT LET NOT order take the place of ardor. Ritual too soon becomes mechanical and unfeeling, the expression of habit more than spirit. The best of table manners without cordiality and good will are a poor second, and may even become hypocriti-

cal when they express in word or action what is not felt in the heart.

One of the earliest signs of the loss of spiritual vitality is the substitution of order for ardor. This is because order is easier to maintain than ardor. Ardor is a matter of the spirit, and demands prayer and spiritual vigilance. You can grind out an order of service on a mimeograph machine one hundred copies a minute. But ardor must be won through prayer and heart searching.

Ardor is the glory which transforms the ordinary and the routine, and makes it the extraordinary and the divine. It is the radiance and glow from within which beautifies the bride of Christ. It is the breath of life which makes of the flesh of order a living soul. Let it be lost, and the body becomes only a lump of clay.

Order may be dictated by custom to some degree, and by the insight and understanding of the leader. But each of us can do something about ardor. For the spirit of a worship service is, with the added touch of God, the corporate reflection of our own spirits.

A CHARMING STORY is told of a mountain chapel which had no lights within the building. When evening services were held, each of those attending carried his own lantern. Across the hills you could see them coming, little specks of light in the deepening darkness. The first few who came did little to dispel the gloom within the building. But as lantern after lantern was added to those already on the shelf around the wall, the room grew bright with their collective light.

So let it be that each of us brings his light to church. This we may do by preparing our hearts to worship God, guarding against all that would distract. George Herbert, the brilliant English poet who died in 1633 at the age of thirty-nine years, wrote about the worshipping heart:

*Let vain or busy thoughts have there no part;  
Bring not thy plough, thy plots, thy pleasures  
thither.*

*Christ purged His Temple; so must thou thy  
heart:*

*All worldly thoughts are but thieves met to-  
gether*

*To cozen [cheat] thee. Look to thy actions  
well;*

*For churches either are our Heaven or Hell.*

## Sin Cannot Live in the Heights

The British flyer, Handley Page, said the most thrilling experience of his life happened on a flight across Arabia in the early days of aviation. He was flying alone in an old-fashioned, single-engine plane, with many hours to go before it would be possible to make a safe landing.

Suddenly he heard a rat gnawing in the fuselage behind him. The creature had somehow crept into the craft on the ground. Page sat thinking of the damage which could be done, destroying the controls, gnawing the insulation off the wires, and shorting out the electrical system. He could not leave the wheel, even though he knew a crash might easily result from the damage caused by the animal.

"Suddenly," he said, "it occurred to me that a rat is made for low altitude." Setting the controls skyward, he pushed the plane to an altitude where lack of oxygen made breathing difficult even for him. The gnawing grew fainter, and the sounds finally stopped. When he reached his destination, he examined the aircraft and found the rat dead alongside vital control lines.

SIN CAN LIVE only in low altitudes. It is a creature of earth and night. It thrives in darkness and dirt. It is hard to track to its lair and exterminate by direct action.

But sin cannot live in the spiritual heights. The rarefied atmosphere of the heavenly presence of God kills it more certainly than the stones and clubs of direct attack. It is really something to learn that "you can't drive the darkness out of the cellar with a club." The way to get rid of it is to let in the light.

God calls us to the heights. As far as elevation is concerned, we are to "mount up with wings as eagles." In His presence, sin dies and the worldly drops away. There is safety for the soul and for the Church in the "heavenly places in Christ Jesus" (Ephesians 2:6).

## "Untied Brethren" and "Scared Theology"

Typographical errors are interesting and embarrassing accidents. They are the bane of all proof-readers and editors. In spite of every care, they will happen. But once in a while something instructive comes out of a printer's lapse.

Several years ago Dr. H. Orton Wiley went as guest speaker to a seminary of the Evangelical United Brethren church in the Northwest. The local paper, reporting his visit, stated that the noted Nazarene theologian was speaking at the seminary of "the Evangelical *Untied* Brethren."

Alas, many evangelical brethren are untied. They are untied to their local church or to their denomination. They are untied to their fellow Christians. They are untied to Christian responsibility in a world in chaos. They even become untied to their moorings in the will of God, and adrift without purpose on the sea of life.

EVEN MORE RECENTLY a Nashville newspaper reported that several graduates of a local theological school received degrees in "scared theology." It is startling to realize that "sacred" and "scared" have exactly the same letters, and that the only difference is the inversion of two of them.

And there are some scared theologies in this world. Some theologies are forever on the defensive. They are apologetic in the worst sense of the word. They may be neat and tidy enough in the study; but when they get out on the street they are helpless to meet human need at the point of its greatest hurt.

Thank God for brethren thoroughly tied to the purposes of God in this world, and for a theology unafraid. If we will but keep the unity of the Spirit in the bond of peace, and present to a needy world the keen cutting edge of the "sword of the Spirit" in an offensive against evil in every guise and form, the future is ours for sure.

## AMBASSADORS

*Ambassadors for Christ are we,  
Proclaiming life and liberty  
To all who will in Jesus' name  
His promises of blessing claim.  
Temptations fierce cannot ensnare  
Our happy hearts while we declare  
The peace and joy that Christ can give  
To them who in His presence live.*

*God give us courage to extend  
A helping hand, our aid to lend;  
And may we as we live each day  
Reveal the straight and narrow way.  
Give us the strength and grace to live  
As sons of God, our service give  
Until at last when Thou shalt call  
And we shall meet Thee—one and all.*

*While yet on earth help us to sing  
Thy praises till the echoes ring;  
With cheery smile and loving heart  
Thy blessed message to impart.  
Throughout the land to every youth  
Give us the voice to spread the truth.  
Ambassadors for Christ are we,  
Proclaiming life and liberty!*

**By LILY HERLING EIKANGER**

# THE CHURCH AT WORK

## EVANGELISM

EDWARD LAWLOR, *Secretary*

At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith.

### CANADA CENTRAL

C. Edgar, St. Catharines; C. Palmer, Sault Ste Marie; W. Campbell, Windsor; L. Cook, Woodstock

### CENTRAL OHIO

W. Thorpe, Bellevue; D. Frueliling, Circleville; D. Figge, Columbus Berwick; R. Styeis, Columbus Frank Road; H. Anthony, Columbus Warren Ave.; J. Darity, Columbus West Broad; C. Brown, Columbus Whitehall; J. Russell, Cooperdale; B. Pribble, Creston; C. Acheson, Delaware; F. Shafer, Gallipolis; E. Cox, Hamden; H. Duncan, Ironton Coal Grove; W. Coburn, Jackson; L. Walls, Johnstown; F. Shoemaker, Kingston; A. Robinson, Lucasville; J. Elliott, Mansfield McPherson; S. Bennett, Medina; J. Toplyn, McConnellsville; A. Kishbaugh, Pleasantville; E. Altie, Plymouth Heights; A. Miller, West Portsmouth; H. Bradley, South Amherst; W. Frederick, Utica; A. Hensen, Xenonion; I. Rist, Wellston; C. Wooten, Wooster.

### COLORADO

W. Vanderpool, Colorado Springs First; W. Donaldson, Colorado Springs Palmer Heights; D. Guy, Colorado Springs Park Hill; D. Bailey, Colorado Springs Southgate; J. Phillips, Denver Fruitdale; C. Spicer, Fort Morgan; J. Harrison, Gary; R. Hawkins, Grand Junction; W. Keith, Greeley Sunnyview; C. Rotz, Lafayette; I. Gookin, Pueblo Westside; M. Jagger, Sterling; R. Timmer, Wray.

### DALLAS

M. McBride, Carthage; B. Patton, Corsicana; H. Ellis, Henderson; W. Little, Kilgore.

### EASTERN KENTUCKY

R. James, Jr., Covington, E.S.; H. Lobb, Erlanger; A. Little, Ludlow; W. Blackmon, Middlesboro; H. Gabbard, Morehead; R. Cannon, Mt. Sterling; A. Ralls, Paris; W. Mays, Sr., Russell; G. Harvey, Waco; J. Howald, Jr., Newport.

### EASTERN MICHIGAN

W. Wellon, Adrian First; M. Miller, Argentine; E. Sipes, Filion; G. Hill, Flint North; K. Boyce, Flint Pierson; B. Gill, Flint South; C. Knowlton, Flint Westgate; J. Mellish, Lake Louise; D. Moore, Mt. Morris; H. Hughes, Pontiac Hillcrest; H. Harris, Pontiac Zion; R. Spencer, Sandusky; J. W. Mellish, Wayne.

## The Department of Evangelism cordially invites you to attend the FINAL COLLEGE CONFERENCES ON EVANGELISM of the 1960-64 Quadrennium

EASTERN NAZARENE COLLEGE  
Wed., Oct. 2—Fri., Oct. 4, 1963

SPECIAL WORKERS:

Dr. Samuel Young

Dr. Edward Lawlor

PASADENA COLLEGE

Tues., Oct. 8—Thurs., Oct. 10, 1963

SPECIAL WORKERS:

Dr. Hardy C. Powers

Dr. Edward Lawlor

### FLORIDA

J. Steele, Bartow; O. Smith, Belle Glade; D. Freese, Bradenton First; M. Wilson, Clearwater; L. Vaughn, De Land; D. Ray, Eau Gallie; W. Kilpatrick, Eustis; J. Oakley, Ft. Lauderdale Faith; W. Blue, Ft. Lauderdale First; C. McKay, Gainesville Trinity; D. Erickson, Hialeah; J. Snider, High Springs; I. Justice, Jacksonville Central; A. Green, Jacksonville Faith; T. Gliddens, Jacksonville Mall. Mem.; L. Seel, Jacksonville So. Side; M. Toms, Kissimmee; V. Clay, Lakeland Lakeside; S. Sparks, Lakeland S. Fla. Hgts.; C. Moore, Lake Worth; C. Nixon, Miami Central; R. Spear, Jr., Miami First; C. Armstrong, Miami Uleta; R. Vaughn, Ocala; W. Anderson, Orlando Central; J. Peacock, Orlando Fern Park; B. Marlin, Orlando First; C. Hanks, Orlando Lancaster; R. Bush, Orlando Pine Hills; Max Jones, Pahokee; E. Watkins, Palatka; E. Simpson, Pompano Beach; E. Williams, Princeton; E. Singletary, Punta Gorda; P. Bikes, Sanford; D. Newell, St. Petersburg First; C. Smith, Tallahassee; Fred Clem, Tampa DeSoto; F. Greene, Tampa Drew Pk.; R. Skipper, Tampa Forest Hill; L. Wells, Tampa Grace; T. Ream, Titusville; J. Killoran, W. Hollywood.

### MICHIGAN

H. Potter, Bay City Faith; R. Spray, Benton Harbor; J. Smith, Bertrand; L. Musatics, Chapman Memorial; J. Wright, Coldwater; R. Bradford,

Corey; R. Reglin, Falmouth; A. Huff, Gladwin-Riley; P. Mayfield, Grand Ledge; J. Ulrich, Holt; G. Laing, Jackson Grace; H. Johnston, Jackson First; B. Taylor, Lansing Central; J. Smith, Lansing Pleasant Grove; O. Smith, Lansing American Indian; L. Malliett, Lansing Kendon Drive; W. Eckel, Lansing North Street; A. Cobb, Nashville; D. Ehrlin, Owosso First; C. Noffsinger, Portland; P. Hole, Sage Lake; B. Lee, Saginaw Cherry St.; E. Frost, Three Rivers; R. Bredholt, New Lothrop; G. Otto, Saginaw Shields; L. Cobb, Sparta; A. Gould, Sturgis; William Mack, Williamston.

### OREGON PACIFIC

D. Wellman, Eugene First; M. Jensen, Gladstone; R. Allen, Grants Pass; J. Ward, Hemlock; G. Henriksen, Hillsboro; F. Lewis, Hood River; R. Young, Junction City; G. Aylett, Lebanon; H. Sanner, Medford First; J. Brockmueller, Molalla; D. Fivecoat, Newberg; R. Pershall, Newport; E. Crawford, Jr., Occanlake; N. Beryhill, Portland Brentwood; F. Allee, Portland Central; L. Ellis, Portland Mt. Scott; P. Flowers, Princeville; R. Hempel, Roseburg; V. Fliegel, St. Helens; F. Harris, Springfield; H. Quarles, Stayton; L. Braddock, Tillamook; E. Stone, Warrenton.

### PITTSBURGH

Neiderhiser, Atlasburg; Howard, Colledge Hill; Klink, Bolivar Drive; Kuhn, Brookville; Ritchey, California; Kanzlemar, Corry; Merritts, Hawthorne; Congallon, Jefferson; Lewis, Oil City; Lucas, Paris; Irwin, Riceville; Huston, Saxonburg; Ford, Smithton.

## DISTRICT ACTIVITIES

### Northeast Oklahoma District Assembly and Conventions

The twelfth annual assembly and conventions of the Northeast Oklahoma District convened at Muskogee First Church, June 17 through 20. Dr. D. I. Vanderpool presided with poise and preached with unction. His warm spirit and keen sense of humor endeared him to the hearts of the people.

Dr. I. C. Matthis, district superintendent, brought a stimulating report of the year's progress. Two new churches were organized—Coweta and Grove; Sunday school average attendance reached 4,217, an increase of 25, with an enrollment of 6,702; church membership showed an increase of 74, totaling 3,088. A total of \$37,108 was paid on the General Budget, with a total raised for all purposes of \$488,091, an increase of \$45,630. The assembly received Superintendent Mathis' report with a rising vote of thanks, then pre-

sented him and Mrs. Mathis with a generous love offering.

Mrs. I. C. Mathis was re-elected district N.F.M.S. president, and given a token offering of love. Having thirty-six "star" societies, the district became a "star" district. Rev. Robert Griffin was chosen as district N.Y.P.S. president. Dr. Howard Hamlin was the guest speaker at both these conventions.

On Wednesday night in a special service featuring Rev. Raymond and Helen Bolerjack, our missionaries soon to sail for New Guinea, we were thrilled to share in raising sufficient funds to purchase a four-wheeled drive jeep for field work.

The Nazarene Publishing House was efficiently represented by Brother Melvin McCullough.

General Assembly delegates elected: I. C. Mathis, E. H. Sanders, and L. A. Ogden, ministerial; Homer Morrisett, Murray Belcher, and Bob Donaldson, laymen.

In the closing session the assembly voted to set our General Budget at "10 per cent" of all money raised. We are going "all out" to be over "10 per cent" for foreign missions before the General Assembly.—*GEORGE M. LAKE, Reporter.*

## Hawaii District

Rev. Charles Higgins, associate pastor of First Church, Pasadena, California, has accepted a unanimous call to Honolulu First Church. The Higgins family will arrive in the Islands about September 1.

Rev. Nelson Tuitele and the people of the First Samoan Church of the Nazarene of Aiea dedicated their newly remodeled building on Sunday, July 21. God is blessing this work, and people are being added to their numbers.

Rev. E. E. Baker and the people at Kaneohe are encouraged with the prospects of new buildings on the recently acquired property in a better location. The land is now being graded and made ready for both a parsonage and church building.

The boys' and girls' camp and also the youth camp are being conducted on Oahu this month, and the church on Maui will also conduct a youth camp on their island.

There are many problems in carrying on the work of the Kingdom in the Islands, but God is helping, and we praise Him for the privilege of laboring for Him.—*MELOA H. BROWN, District Superintendent.*

## Northwestern Ohio District Assembly

The Northwestern Ohio District assembly was held at the district center, July 10 and 11, under the poised and inspiring leadership of Dr. Samuel Young.

Business moved at a smooth and rapid pace as reports were given by the pastors of the sixty-two churches, and the elections were held.

Rev. Carl B. Clendenen, district superintendent, reported for the past year: A new church organized at Hicksville, with 20 charter members; new buildings erected at Bryan, Piqua, and

the Toledo Sylvania Avenue Church, and new parsonages built or acquired at Piqua, Bellefontaine, Sidney, and Findlay First Church. He also stated that the church membership now stands at 4,830, with a Sunday school enrollment of 11,180, and the district holds the honor of being "10 per cent" for missions.

The district expressed its appreciation for Superintendent Clendenen with a love offering from the churches amounting to \$1,000 toward the purchase of a new car.

Delegates elected to the General Assembly were: ministerial—Carl Clendenen, Howard Sylvia, M. G. Martini, and Edward Barton; lay—Mrs. Clendenen, Robert Milburn, George Jetter, and James Davis.—*MARK E. MOORE, Reporter.*

## Michigan District Golden Anniversary Assembly

The Golden Anniversary assembly of the Michigan District convened at the district center, Indian Lake, Vicksburg, July 10. Dr. G. B. Williamson, presiding officer, thrilled and challenged the entire assembly with the depth and content of his anointed messages.

Dr. Fred J. Hawk, reporting for the second year as district superintendent, and first year of a three-year call, gave an outstanding report: Visited all churches on the district during the year; 2 new churches organized, making a total of 102; 538 members received by profession of faith, giving a total membership of 6,793; average Sunday school attendance 9,394, increase of 42; all-time high in pastors' salaries—\$324,144, increase of \$22,118; grand total paid for all purposes \$1,248,269, an increase of \$134,069; paid for general interests \$93,914, an increase of \$6,563; and 21 churches paid \$1,000 or more on General Budget.

Dr. and Mrs. Hawk, who are loved by all on the district, were given a large love offering, and a beautiful, candled birthday cake to Mrs. Hawk.

Another high light of the assembly was the presentation of the Golden Anniversary theme, "A double portion of Thy Spirit." While the assembly sang with fervor "Let Thy Mantle Fall on Me" (by Floyd W. Hawkins), the tabernacle was darkened, but for blazing spotlights revealing the large-lettered theme on a golden background, and an eight-foot, golden, glittering map of the state of Michigan. A short history of the fifty years of progress was presented, and Superintendent Hawk presented anniversary goals, including the "Won to Win" campaign, and "10 per cent" for general interests, with a budget of \$80,000.

District officers elected were: Mrs. Fred J. Hawk, N.F.M.S. president; advisory board—Herbert W. Thomas and Roy A. Mumau, elders, and Arthur Starr and L. D. Mitchell, laymen; James E. Estelle, secretary; and Harry T. Stanley, treasurer. Elected as General Assembly delegates: Fred J. Hawk, O. L. Maish, Harry T. Stanley, Herbert W. Thomas, Roy A. Mumau, ministerial; Arthur Starr, L. D. Mitchell, Bessie Oost, Mrs. O. L. Maish, Margaret Cunningham, lay.

Thursday night, in a beautiful service conducted by Dr. Williamson, the following were ordained as elders: Chester Webster, Earl Sprowls, Richard Erdman, Kyra Jackson, and James C. Barnum.—*HERBERT W. THOMAS, Reporter.*

## Colorado District Assembly and Camp

Progress, blessing, achievement for God and the church—these were the evident features of the fifty-fifth annual assembly of the Colorado District, at Lakewood, July 18 and 19. Dr. D. I. Vanderpool presided with his usual efficiency, optimism, and faith.

Superintendent E. L. Cornelison, serving on an extended call, reported gains in every department: church membership 5,640, a net gain of 228; with 383 received during the year on profession of faith; Sunday school average attendance 6,880; N.F.M.S. membership 4,057; N.Y.P.S. membership 2,421; total paid on general interests, \$103,075, with a total raised for all purposes of \$907,651. The district went over the "10 per cent" mark for General Budget and approved specials.

Building projects of significant size were carried on in Colorado Springs, Park Hill, and Security churches; in Denver, at Green Acres, Fruitdale, Southside, Thornton, and Westminster churches; in Cortez, Florence, Greeley, Sunnyside, Montrose, Pueblo Westside, and Sterling.

Delegates elected to the General Assembly are: E. L. Cornelison, C. K. Helsel, L. J. Du Bois, W. N. Vanderpool, Ray Hawkins, ministerial; Willis Brown, Jim Noffsinger, Jarrell Gunstream, Joe Diffie, Roscoe Riley, lay District officers elected—C. K. Helsel secretary; C. B. Mylander, treasurer; advisory board: C. K. Helsel and L. J. Du Bois, ministers; Willis Brown and Jarrell Gunstream, laymen.

In an impressive service, John L. Harrison was ordained as elder.

In the pre-assembly conventions, Rev. Bill Sullivan was re-elected district N.Y.P.S. president, and Mrs. C. K. Helsel as N.F.M.S. president.

Rev. R. C. Gunstream, superintendent of the New Mexico District, was the evening camp meeting speaker. His messages were anointed of God and beamed to the hearts of the people. Brother Lewis Thompson was the singer, with Dr. Howard Hamlin speaking for the young people's convention. The blessings of God were manifest through out these services.—*L. J. Du Bois, Reporter.*

## Washington Pacific District Camp

Great inspiration and blessing marked the annual camp meeting of the Washington Pacific District, June 27 to July 7, under the leadership of our newly elected district superintendent, Rev. Bert Daniels. Brother Daniels, whose warm reception to his present task was expressed in his election on the second ballot at the district assembly, further endeared himself to our hearts by his efficient and spiritual management of the camp.

Rev. Raymond Kratzer, superintendent of Northwest District, and Evangelist G. Stuart McWhirter made a splendid preaching team, supported by the inspirational song leadership of Professor Wannie Tippitt. The ministry of Missionary Hubert Helling, on furlough from Japan, brought to us one of the high points spiritually of the entire camp. Goldie Coonrod was in charge of children's services. A great camp, with the altars lined night after night with victorious seekers!

On the closing Sunday afternoon, under the leadership of Superintendent Daniels, the campgrounds were officially dedicated to the memory of Dr. B. V. Seals, as the "B. V. Seals Memorial Park, Church of the Nazarene." It will be a living memorial of the man who, since the inception of the district nineteen years ago, had dreamed, planned, and given so much of himself to bring about a district center which could be a means of salvation and spiritual blessing to the boys and girls and youth on this district.—P. J. BARTRAM, Reporter.

## Eastern Michigan District Assembly

Eastern Michigan District recently closed a banner year. Dr. E. W. Martin, district superintendent, in his report to the fourteenth annual assembly cited substantial gains in all areas of the work.

The recently established Revolving Fund has reached the \$10,000 mark, with a goal of \$100,000 by General Assembly time. It was a record year in construction and improvement of property, and also financially. More churches paid their budgets in full than ever before.

A substantial number of churches made the "Evangelistic Honor Roll." The Flint Pierson Church, with seventy-seven members last year, received forty-three members during the year, thirty-one on profession of faith.

Dr. C. B. Williamson, presiding officer, carved for himself an even deeper place in the affections of Eastern Michigan Nazarenes, with his inspired messages, his ease in conducting the business, and his refreshing humor.

Rev. W. E. Varian and the Howell church were gracious and efficient hosts.—WENDELL WELLMAN, Reporter.

## Chicago Central District Assembly

The fifty-ninth assembly of the Chicago Central District was a time of real blessing with plans and goals made under the inspiration of the Holy Spirit.

One high light was the Thursday evening service, with Dr. and Mrs. Howard Hamlin, outgoing missionaries, speaking on their home district. More than \$6,800 in cash and pledges was given the Hamlins, including a new Pontiac Catalina station wagon to be used in their missionary work. Rev. Harry Rich also stirred our hearts as he told of our work in Haiti.

Dr. Mark R. Moore, district superintendent, presented a fine report, his eleventh, showing good gains, with twenty-six churches achieving the "10

per cent" honor rating.

Clifford Eash and Dallas Mucci were elected to elder's orders and ordained, and the credentials of Clyde Ridall were recognized. Elected as General Assembly delegates were: Mark R. Moore, Morris Chalfant, Cecil Ewell, Forrest Nash, S. A. Smith, ministers; George Garvin, Jr., Raymond Knighton, Sr., Lauren Scaman, Willis E. Snowbarger, Myron Walker, laymen.—FRED W. GIBSON, Reporter.

## "SHOWERS of BLESSING" Program Schedule

September 22—"The Ninety and Nine," by Wendell Wellman (featuring music by Northwest Nazarene College choir)

September 29—"If I Could Live My Life Over," by Wendell Wellman

October 6—"Three Stages of Time," by R. T. Williams

## THE LOCAL CHURCHES

Milford, Ohio—Our recent revival was the best in the history of this church. Rev. and Mrs. Asa Sparks and son Jonathan were most helpful in their ministry with us in their program of witnessing and evangelism. Pastor Ruby Blanchard and all our people are most grateful for these workers, and also to the Midwest Gospel Band, who assisted.—Reporter.

Evangelist Emma Irick reports: "This has been a busy and fruitful year. Beginning at First Church, Topeka, Kansas, on January 20 and closing at Roanoke, Virginia, First Church in early July, I held thirteen revivals, holiness conventions, and camps, covering six states and eleven districts. I have been treated most graciously by pastors and people, with many return calls. Held day services in most of these meetings with good results, especially in members being sanctified wholly. Good reports follow the campaigns, with new members, increase in interest and attendance and also in paying of tithes."

Pastor C. G. Schlosser reports: "Our spring revival at First Church, Elkhart, Indiana, with Evangelist Doris McDowell and Margaret Kellogg and Betty Restrick, musicians, will be long remembered by our people. It was the first meeting in our new church, relocated in a new section of the city. God blessed the ministry of these workers, with new people attending, gracious altar scenes, and fine attendance. Last September we organized the day nursery for three- and four-year-olds, and are adding the kindergarten this fall. We are closing eight wonderful and fruitful years with the fine folks here, as we have accepted a call to our First Church in East Liverpool, Ohio."

Pastor C. Frank Beckett reports from Fort Smith, Arkansas: "Coming to First Church last December, we have enjoyed

wonderful progress here. A youth revival in January with the pastor and a quartet from our Bethany College was of much help. In March a pledge offering of \$1,500 was received to cover the loan on the parsonage, thus making all our property debt-free. On May 19, District Superintendent Hancock and wife were with us for a special church meeting, at which we voted to purchase new property and relocate First Church. This includes 5 acres, with 165-foot frontage, on Kelley Highway, for the amount of \$20,000. On Sunday, July 7, a weekly pledge offering was taken for a two-year period and, including some rental income the church will receive, gives us approximately \$6,000 raised to help cover cost of relocating and buying of ground. This is over and above the \$10,000 the church paid as a down payment on the property. Pastor has been given a ten-dollar-per-week increase in salary, and a three-year call with a wonderful vote of confidence. Budgets are paid for the assembly year. Mrs. Beckett and I are very happy with this people, and feel we are in God's will."

Columbus, Ohio—Rev. Cecil G. Hayes, pastor of our Beechwood Church for the past ten years, has accepted a call to our church in Shelby. During his ministry at Beechwood, a seven-room parsonage and fellowship hall was built, and extensive remodeling was done at the church; new furnishings installed and a Minshall organ. More ground was purchased adjacent to the church providing additional parking. The new church auditorium was completed in 1957, the basement of which provided the needed expansion for Sunday school rooms. With the completion of the new church building, we now have a \$40,000 edifice.—SUSIE THOMPSON, Secretary.

Leon, Iowa—Our church has had a good revival with the Leverett Brothers as evangelist, singers, and musicians. Attendance was good, and new families have been attending the Sunday school and church. There was good attendance in the vacation Bible school, and the Sunday school is running above the last four years' average. Wonderful harmony prevails. Repairs have been made on the parsonage, and "Dial-a-Devotion" has been installed in our church, with expense being paid by the local ministerial association, and each member-pastor taking a week. Evangelist Wilbur Leverett took up a large love offering for the pastor during the meeting. We appreciated the co-operation of folks coming in from Allerton and Creston churches. The pastor has received every vote on the recall for the coming year.—L. L. WATERS, Pastor.

Kittanning, Pennsylvania—Celebrating its twenty-fifth anniversary this year, First Church moves ahead with notable gains for the assembly year just closed. A "10 per cent" church for missions for the first time; all budgets paid for the first time in six years, with an increase in every organization of the church. Sunday school attendance increase has forced us to let out a contract for creating additional classroom

space. Also new piano and organ recently purchased, church sanctuary being newly carpeted, and spiritual tide on the increase. God is helping our people to a new vision for missions, at home and abroad.—RAY HANS, *Pastor*.

Artist-Evangelist George P. Woodward reports: "This past year has proved God is giving revivals as of old. The Lord gave most gracious victory in the boys' and girls' camp on Southwest Indiana District. I worked on fourteen districts and saw thousands at the altar. At First Church in Akron, Ohio, with Singer Curtis Brown, they said it was the greatest revival in the church's history. At our St. Clair Church in Toronto, Ontario, Canada, with Singer DeVerne Mullen, God gave glorious victory, and while there I spoke for the Toronto Youth for Christ. Wonderful revivals in Mississippi, including Jackson First Church, where I was on TV during the day, and also spoke in the grade school and at the high school. At McComb First Church, I also spoke over the radio. We give God praise that the shorter, more intensified meetings are producing old-time revivals!"

Evangelist W. C. Raker writes: "Following the holidays, Wife and I will be going west for revivals and have an open date, January 5 to 12, which we'd like to slate in Oklahoma or Texas. Mrs. Raker has been able to sing and play each night in our last five revival meetings. We appreciate the many cards, letters, and prayers of our friends for her recovery. Write us, Box 106, Lewistown, Illinois."

Evangelist C. E. Haden reports: "The past year has been a busy and fruitful one in the Lord's work. I have traveled many miles in the field of evangelism, and have seen numbers of people saved, sanctified, and unite with our church. After January 1, I have some open time that I shall be glad to slate as the Lord may direct. Write me, Box 245, Sacramento, Kentucky."

Pastor Ernest J. Myatt writes: "To you who may have relatives stationed at Stewart Air Force Field or the United States Military Academy at West Point, our Newburgh Church of the Nazarene is located nearby. Write me (51 Prospect Street, Newburgh, New York) and I shall be glad to contact your friends or relatives."

Evangelists A. E. and Pauline Miller report: "We are now beginning our twentieth consecutive year in the field of evangelism. During the past nineteen years we have conducted 320 revivals and camp meetings, 19 vacation Bible schools, and junior services when asked. We are ordained elders on the Central Ohio District, and go anywhere the Lord leads—no church too large or too small for God to work. At present we have two open dates, January 29 to February 9, and February 26 to March 8. We carry the whole program—preaching, singing, chalk artistry, accordion music, and children's work. Write us, 307 S. Delaware Street, Mt. Gillead, Ohio."

Galveston, Texas—Our church recently enjoyed a revival with Rev. Mrs. Willard Hubbard from our First Church in Temple as the evangelist. God's presence was manifested in the services, eleven people attended our church for the first time, and twenty-five people prayed through to victory. New members were added to the church, and our finances increased. The revival spirit continues with us.—JAMES F. JOHNSON, *Pastor*.

After pastoring the church at Larned, Kansas, for nearly five years, Rev. George D. Andrews has accepted the call to the church in Alva, Oklahoma.

## THE BIBLE LESSON

By HARVEY J. S. BLANEY

### Topic for September 22: The Love That Forgives

SCRIPTURE: Genesis 37-50 (Printed: Genesis 45:4-15)

GOLDEN TEXT: *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven (Matthew 5:44-45).*

The lesson of forgiveness found in today's Bible passage is evident. It is a beautiful thing, much to be desired in all phases of life. The noble character of Joseph was demonstrated by his forgiveness at the time when he had the power to repay his brothers tenfold for their meanness to him.

Many of the customary things about the spirit of forgiveness will be written and spoken in several treatments of this lesson which will be available. Allow me to stress just one of them and then suggest a truth which is perhaps only faintly suggested by the lesson.

The spirit of forgiveness which was demonstrated by Joseph was not a lone characteristic of the man, neither a magnanimous gesture made up for the occasion in order to impress his observers. It was native to his character and was fortified and supported by other equally noble and righteous traits. He forgave his brothers because he loved his old father and because he loved them. Their evil treatment of him could not sever the tie of blood—no matter what they had done, they were still his brothers and he could not but be a brother to them. His earlier life in the household of Potiphar, in prison, and now in the king's court, was full of temptations to littleness and to expediency, but he rose above them all. His moral integrity was equal to his intellectual ability. He could act like a real man because he was a real man.

The other thought which presses in from this experience is in the form of a question. Was it easier for Joseph to forgive his brothers after he was a success in life and had triumphed over numerous obstacles, even the obstacle of

slavery which his brothers had imposed upon him? Would it not have been more difficult for him to forgive them if he had not risen above them? Did he have a heart of forgiveness for them while he lay in prison? What else could he have done now that their evil purposes had been turned to his good and theirs?

There is no purpose here to cast any slur upon the character of Joseph. But it is well to assess the circumstances under which forgiveness is granted. All honor to Joseph! But I remember that Jesus prayed from the Cross for His slayers: "Father, forgive them." And Stephen echoed the same as he went down under a barrage of stones, "Lord, lay not this sin to their charge."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## Deaths

MRS. ISABELLA A. PARKER, age seventy-six, died in Edmonton, Alberta, Canada, June 18, 1963. She was born in Shoal Lake, Manitoba, September 1, 1887, and married to Arthur M. Parker, October 23, 1906. Most of their married life was spent in Edmonton until they retired to Penticton, B.C., in 1959. Mr. Parker died in 1959. Their five children, all active in the work of the church, are: Bertha, Nazarene missionary in Swaziland; Mrs. Dora Husveg, of Penticton; Fred, editor of "Conquest" at headquarters in Kansas City; Mrs. Sacie Carmichael, of Edmonton; and Jean, secretary to President L. T. Corlett at Nazarene Theological Seminary. A victim of arthritis for many years, Mrs. Parker suffered much but maintained a steadfast faith and clear testimony to God's grace in her life. So long as she was able she was an ardent worker in Sunday school and missionary activities of the church. Funeral service was held in Edmonton, and Rev. Duane Hildie officiating, and graveside services in Penticton with Rev. Leonard Falk in charge.

MRS. AUBREY NELL EMBERTON was born at Mart, Texas, October 27, 1918, and died in a hospital in Amarillo, Texas, on July 27, 1963, at forty-four years of age. She and her husband, Rev. W. C. Emberton, have been Nazarene pastors for about twenty years; at present he is pastor of the North Beacon Church in Amarillo. She had been ill for several months with cancer, but in the face of her adversity she maintained a radiant testimony that was a blessing to everyone at the hospital and in the church. Besides her husband, she is survived by three daughters of the home, Nelda, Sharon, and Georgetta; her parents, Mr. and Mrs. D. C. Morrison, of Wichita Falls; and a brother, R. C. Morrison. Funeral service was conducted in Amarillo by the district superintendent, Rev. Raymond W. Hurn, assisted by Rev. Amos Meador and Rev. Clyde Dawson.

MISS LUCY SHAW was born March 22, 1893, and died July 9, 1963. She was a charter member of the Luray, Indiana, Church of the Nazarene, and faithful in attendance until her last illness. Memorial services were held for her in the Luray church, with her pastor, Rev. Lorin Irby, officiating. "Truly a wonderful one has gone to her reward." Burial was in the cemetery in Springport, Indiana.

CHARLES RAY POLSTON died suddenly on June 20, 1963, of a heart attack. He had been a devoted and faithful member of the Glen Park Church of the Nazarene in Gary, Indiana, for thirty-one years. He is survived by his wife, Myrtle; a daughter, Betty, of Gary; and a son, William, of Overland Park, Kansas.

PERRY COCHRAN, age eighty-nine years, died July 14, 1963, at a nursing home in Leon, Iowa. He was born August 27, 1873. For the past five years he had lived in the nursing home. Funeral service was in charge of Rev. Lewie L. Watters, Nazarene pastor, with burial in the Decatur Cemetery.

MRS. ALTA R. EARLY was born November 16, 1906, at Marshalltown, Iowa, and her death on May 31, 1963, at Wickenburg, Arizona, was the result of an automobile accident. She was converted in 1943 and for many years was a member of the Marshalltown Church of the Nazarene. In



# the Answer corner

Conducted by W. T. PURKISER, Editor

Recent years she had made her home in Duarte, California, and attended the Arcadia Church of the Nazarene. She is survived by two daughters: Mrs. William Gile, of Marshalltown; and Mrs. Bob Toombs, of Pasadena, Texas; and a son, Harry C. Early, pastor of the Church of the Nazarene at Bishop, California. Funeral service was held in Marshalltown with the pastor, Rev. Don Bell, officiating, assisted by Rev. John Kern.

**SHERRIE ADAMS**, age ten, died July 13, 1963, due to a freak swing accident. She attended the Church of the Nazarene in Sulphur, Oklahoma. She is survived by her parents, a sister, and a brother. Funeral service was held at St. Paul's Methodist Church, in charge of Rev. Harold Garrison, Nazarene pastor, and also a student at Bethany Nazarene College.

**WENTWORTH HELLIWELL**, faithful member of the Church of the Nazarene in Williston, North Dakota, died July 29, 1963, at the age of sixty-five. He was an active church member, serving as treasurer and on the board for many years. Converted in early youth, he was faithful to the Lord and the church until his death. He is survived by his wife, Louise; a son, Gordon; a daughter, Kathryn; also by four sisters and two brothers. Funeral service was conducted by his pastor, Rev. Charles Grile, with burial in Hillside Memory Gardens.

## Announcements

### WEDDING BELLS

Miss Betty Joyce Shell of Searcy, Arkansas, and William Ross Hubbard of Davis, California, were united in marriage on August 4 at First Church of the Nazarene in Searcy with Rev. Earl Hubbard of Merced, California, father of the groom, officiating, assisted by Rev. George W. Bloodworth, Pastor.

In a double ceremony, on August 3, at the North Cedar Church of the Nazarene in Cedar Falls, Iowa, Miss Helen Sassaman and Mr. Herbert Bosley, and Miss Elizabeth Sassaman and Mr. Daniel Gardner, were united in marriage, with Rev. W. D. Huffman, pastor, officiating.

Miss Lois Jean Brockmuller of Molalla, Oregon, and Hoyt Dean Roberts of Benton City, Washington, were united in marriage on July 13 at Molalla Church of the Nazarene with Rev. John Brockmuller, father of the bride, officiating, assisted by Dr. W. D. McGraw.

### BORN

—to Kenneth and Ella Haller of Kalama, Washington, a son, John Albert, on August 12.

—to Rev. and Mrs. Earl Baker of Van Buren, Arkansas, a daughter, Melanie Ann, on August 4.

—to Rev. Larry Dean and Cheree (Nobors) Hancock of Mishawaka, Indiana, a son, Mark Anthony, on July 9.

—to Rev. and Mrs. Billy D. Crane of Chelyon, West Virginia, a son, Billy Ray, on June 25.

### SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Kansas—a very urgent unspoken request—for a situation in the home that God may undertake and her husband may find salvation.

## Directories

### GENERAL SUPERINTENDENTS

Office 6401 The Paseo

Kansas City, Missouri 64131

District Assembly Schedules for 1963

### HARDY C. POWERS:

North Arkansas ..... September 25 and 26

### G. B. WILLIAMSON:

### SAMUEL YOUNG:

New York ..... September 27 and 28

### D. I. VANDERPOOL:

### HUGH C. BENNER:

Southwest Oklahoma ..... September 23 and 24

### V. H. LEWIS:

## District Assembly Information

**NORTH ARKANSAS**, September 25 and 26, at First Church, Faulkner and Scott Sts., Conway, Arkansas. Rev. Jack Dell, pastor. General Superintendent Powers. (S.S. convention, September 21; N.F.M.S. convention, September 24.)

**SOUTHWEST OKLAHOMA**, September 23 and 24, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Rev. Bob Carroll, pastor. General Superintendent Benner. (N.F.M.S. convention, September 23.)

**NEW YORK**, September 27 and 28, at East Rockaway Church, Gasfield Place and Ocean Ave., Lynbrook, L.I., New York. Rev. Herbert Rogers, pastor. General Superintendent Young.

**II Chronicles 9:25 says that Solomon had 4,000 stables or stalls for his horses, and in I Kings 4:26 it says that he had 40,000. How about this?**

There seems little doubt that the 4,000 figure is probably correct. In any event, Solomon had no lack for horses. I would agree with Adam Clarke that

**Dr. Godbey, as I understood his teaching, taught that one could backslide from holiness and still retain justification. I would very much like to have your opinion.**

This has been a very hotly debated point among holiness people. A number of the older writers would have agreed with Dr. Godbey. John Fletcher is reported to have testified that he received and lost the blessing of perfect love several times in his early years, generally by reason of failure to testify to it.

The whole issue, I suppose, would hinge on the question as to whether

one could lose the grace of entire sanctification through neglect or other causes short of actual sin. I believe he could, although I have never tried it to find out. Hebrews 2:1 says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them run out as leaking vessels" (King James, margin). In backsliding, the "slow leak" is more dangerous than the blowout.

**In what chapter can I find where King Lemuel reigned?**

Lemuel is mentioned only in Proverbs 31:1 in connection with his mother's counsels regarding good government. There are two major explanations of this verse. One is that "Lemuel" is another name for Solomon, and that Bath-sheba was the mother mentioned.

The other is that Lemuel was an Ishmaelite chieftain whose mother was an Israelite. It is impossible to know for sure which is correct, or whether there may be some other identity involved.

**Should a person be elected to any office of the church if he has been divorced and is remarried and the former husband or wife is still living? I say not. Am I right?**

According to Matthew 5:32 and 19:9 and the *Manual of the Church of the Nazarene*, it all depends upon the reason for the divorce. If the divorce

was by reason of infidelity, remarriage is permitted without involving sin. Unless you know all of the circumstances, it is risky and wrong to judge.

**I work for a Mormon who insists we have a second chance for heaven. He uses I Peter 3:19-20, and says that Christ interceded for the people who rejected Him in the days of Noah, and that they were saved. Could you give me a clearer explanation?**

The sentence in I Peter begins in verse 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

of righteousness was presented to them through the preaching of Noah as anointed by the Spirit of God. Or, since the word used in the original for "preach" is a term which means to announce as a herald, others believe that the preaching was not an offer of salvation, but the announcement of Christ's victory over demonic forces won at Calvary.

There is no basis here for arguing for a second chance for those who die in rebellion against God. As to what the passage actually means, there are at least two possibilities. Since the action of Christ described here is said to be "by the Spirit," some Bible scholars take it to mean that, while these persons were still alive on earth, the way

One other point: This is clearly a reference to something which was done in the past; and whatever it might have meant to those who died before Christ, it would not necessarily apply to this dispensation. There is only one way to be sure and safe, and that is to receive the Lord Jesus Christ right here and now and live in obedience to Him.



By O. JOE OLSON, Director, N.I.S.

### Generals in Conference

The six Nazarene leaders comprising the Board of General Superintendents held a four-day meeting in their new conference room at the General Headquarters building, Kansas City, ending September 2. With more than two-thirds of the district assemblies completed, the generals exchanged information and discussed topics relating to the state of the church. The long sessions were characterized by much prayer. Dr. Samuel Young presided as chairman.

The Board of General Superintendents will meet in December to take up some detailed plans for the General Assembly at Portland, next June 18-26.

### Evangelism on Campus

The concluding two college conferences on evangelism will be: Eastern Nazarene, October 2-4; and Pasadena, October 8-10. At E.N.C., Dr. Samuel Young and Dr. Edward Lawlor will preach. At P.C., it will be Dr. Hardy C. Powers and Dr. Lawlor. Colorado District is encouraging its pastors to attend the P.C. meetings, as are some other districts in the region.

### Foreign Missions Aide

Rev. James R. Thompson, who began studies this month in the Nazarene Theological Seminary, is a new assistant in the Foreign Missions Department. A graduate of Pasadena College, he will be in charge of loan slides and publicity for missionary deputation work. He was pastor three years of the Church of the Nazarene in Brisbane, California.

### Give \$3,000 for Africa

At the annual Foreign Missionary Society convention on the Missouri District, a total of \$3,000 was pledged to buy surgical instruments for use in Africa. A report showed the district gave \$87,000 to world missions last year. Mrs. J. W. Hoffert was re-elected district N.F.M.S. president. Speakers were Miss Abigail Hewson, returned missionary to Africa, and Dr. Howard H. Hamlin, missionary appointee.

### Dedication at Olivet

The interim chapel in Chalfant Hall on the Olivet College campus, Kankakee, Illinois, will be dedicated at the Founders' Day program on Friday, September 27.

### Report on Survey

It probably will come as little surprise to readers of the *Herald* that "The

Answer Corner" rates highest in reader interest. Of 445 returns in a survey last spring, 400 readers said they read "The Answer Corner" always. Also the largest number, 137 readers, asked that the feature be enlarged. The news sections rated second in reader interest, and editorials a close third.

### Ohio Pastors Exchange

Two widely known pastors on the Central Ohio District—Rev. Paul K. Hayman, Galion, and Rev. John E. Hanson, Elyria—exchanged pastorates recently. Each had been at his former church since 1953. Mr. Hayman has been district secretary since 1953.

### Likes Nazarene Name

A reporter for the Kansas City *Star*, while doing a series of articles on the racial issue, interviewed the Black Muslim leader in Atlanta, Georgia. A Negro minister in the group said he did not believe the name of their radical group was a good one. He said:

"This Islam stuff . . . this Allah stuff . . . Now if they had named it 'Black Nazarenes' it would have swept the country!"

(The Church of the Nazarene has almost 6,000 churches in 43 nations around the world.)

### At Fiftieth Anniversary

Dr. T. W. Willingham had the rare experience recently of preaching the fiftieth anniversary sermon in the Nazarene church founded by his father, Rev. J. A. Willingham, at Highway, Kentucky.

### Personal Mention

Rev. M. R. (Matt) Korody, who pioneered the Nazarene work in Anchorage, Alaska, is pastoring the First Nazarene Church in Carlsbad, New Mexico . . . Rev. Edgar F. Bibb, Juneau, Alaska, has taken some good motion picture films in color showing Nazarene churches in Alaska. These are scheduled to be shown at the General Assembly in Portland . . . Rev. E. Drell Allen, of the Minneapolis Russell Avenue Church, has joined the Trevecca Nazarene College faculty. Rev. Clayton D. Bailey, Cedar Rapids, Iowa, was called to the Minneapolis church.



### Graham Crusade Off to Record Start

LOS ANGELES (EP)—Through the tenth meeting of the Billy Graham Southern California Crusade here, aggregate attendance had topped 380,000 with well over 16,000 responding to the evangelistic invitation.

The crowds, ranging upwards to 47,

000 persons (on a Monday "youth night"), have of course not yet filled the gigantic Los Angeles Coliseum, an outdoor stadium seating about 100,000.

"Can we fill the Coliseum?" So wondered (out loud) Graham in front of over 40,000 at the Sunday afternoon meeting on August 25. He answered himself: "I don't know, but that is not our goal. Our goal is to confront people with the gospel of Christ."

And the people have been confronted—with a record response. Graham described the more than 13,000 "coming forward" during the first eight meetings as "more than anywhere in my experience."

The total attendance so far exceeds anything Dr. Graham and his cohorts have experienced in any comparable meetings anywhere in the United States, topped world-wide only by an average of 60,000 per meeting in a series of meetings in London.

### "Assembly" Growth 1.2 Per Cent

MEMPHIS, TENN.—CONVERSIONS to Christ numbered 201,680 in Assemblies of God churches the past two years, it was reported by Rev. Thomas F. Zimmerman, general superintendent, on the second day (Aug. 22) of the denomination's Thirtieth General Council at the Ellis Auditorium.

Growth in many phases of activity was told by the general secretary, general treasurer, and heads of various departments.

Mr. Zimmerman said the overall rate of growth in the biennium was unsatisfactory, however. He noted that, in comparison with the large number of conversions, the denomination experienced a gain of only 5,930 new members, a 1.2 per cent increase.

### Efforts to Remove "Under God" from Flag Pledge

NASHVILLE, TENN. (EP)—Dr. Ralph W. Sockman of New York declared here that Christians must remain alert to any efforts by secular or other groups to remove the words "under God" from the Pledge of Allegiance as a result of the U.S. Supreme Court prayer decision.

Addressing the Methodist National Institute of Higher Education, the minister emeritus of Christ Church in New York told some 250 Christian educators: "Let us work and pray that these words be kept in, for truly this is a nation under God."

"We are under God's protection and also under His judgment," he said, adding that, while church-state separation is a "valid principle," it does not mean the divorce of religion from civil life.

Referring to the Supreme Court's ban against devotional prayer and Bible reading in public schools, Dr. Sockman said the ruling created "a vacuum which the home, church, and school must fill and fill soon."



## What Is Reverence?

**EXACTLY** what is *reverence*?

One small boy said, "It's feeling kind of squiggly inside when you touch a baby kitten for the first time—and you know it's really alive."

"It's the feeling you get when you look at all the trillions of stars in the sky, 'cause you know God made them; and 'cause you know that He made you, too."

"It's being quiet in church—without being told—'cause you feel that God is there."

What does reverence mean to you?

Reverence is the warm glow that comes when we see a church spire early in the morning. It's the catch in our throats when we sing "I Love Thy Kingdom, Lord."

It's the sudden hush that comes to us when we speak of a good person who has gone home to heaven.

It's the sharp, clear awareness that—

*Life is real! Life is earnest!*

*And the grave is not its goal; . . .*

And the knowledge that all of us will go that same way—someday!

Reverence is the familiar feel of our Bible. It's the thankfulness in our hearts when we read the twenty-third psalm.

Reverence is the way we act and feel when someone prays. Reverence is the assurance that comes when we know we belong to God.—Robert L. Owen, *Pastor, Crystal Lake, Illinois.*

## "Big Sisteritis"



"DON'T MAKE so much noise while you eat." "You are not holding your spoon right." "Don't talk with your mouth full." "Don't take such big bites."

The youngest member of the family was becoming more and more discouraged as her older sisters watched and criticized her every move. The older sisters had been feeding themselves for some time and could not remember when they had made the same mistakes the little sister was making. At last Mother declared there was nothing wrong with the little one but "big sisteritis."

Jesus realized how serious spiritual "big sisteritis" could be when He put the little child in the midst of His disciples and taught them the great lesson on child care we find in the eighteenth chapter of Matthew.

When a sinner heeds the Word of God and accepts Christ, he becomes a babe in Christ. Just like any baby, he is unable to eat meat but must be fed on milk. But all too often, as he begins to eat solid food, he develops a bad case of "big sisteritis" from all the "do's" and "don'ts" older Christians pile on him. This could lead to the offense the Lord has warned us against putting in a child's path. Christians would do well to remember they are only brothers and sisters. God is the Father and the Master.

Many times when a new Christian is born an older Christian will say, "I'll believe he's saved when he quits . . ." and then lists a number of things on which he has had light for years.

Oh, if we could only remember our own first baby steps in Christ! Oh, that we might love and encourage these little ones, remembering that Jesus said, "Their angels do always behold the face of my Father which is in heaven" (Matthew 18:10)!

"It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14), and God takes good care of His children. As big brothers and sisters, our main task is to love them and to live holy lives before them.—BERNICE BROOKS, *Milford, Nebraska.*

## Am I expecting the Lord to come TONIGHT?



TONIGHT I was sitting in the church auditorium, waiting for the prayer service to begin. Our pastor stood to his feet and said, "Are you expecting the Lord to come tonight . . ." He paused and drew a breath.

No! I thought instantly, with my heart racing.

He had completed his breath, ". . . and visit with us in this service?"

I breathed again with relief, and my pounding heart began to slow. Maybe no one else in the service noticed that breath that he had taken, but now my mind was roaming.

If I had been expecting the Lord to come, could I have been sitting there calmly in my seat? Was my own heart ready? Yes, as I quickly took inventory I knew that my consecration was still complete. There was nothing between my soul and my Saviour.

What, though, of those sitting in the same service with me? What of my family, my loved ones, my neighbors? What would I really do if I were expecting the Lord to come tonight? I do not know, but I do know that I could not sit quietly and wait if I were really expecting the Lord to come tonight.

In that brief moment, just time enough to draw one breath, I had received anew the commission to carry the news of Christ to others—to press upon them the need for salvation today, for we know not what hour the Lord may come.—BETTY LYNCH, *Duncan, Oklahoma.*

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